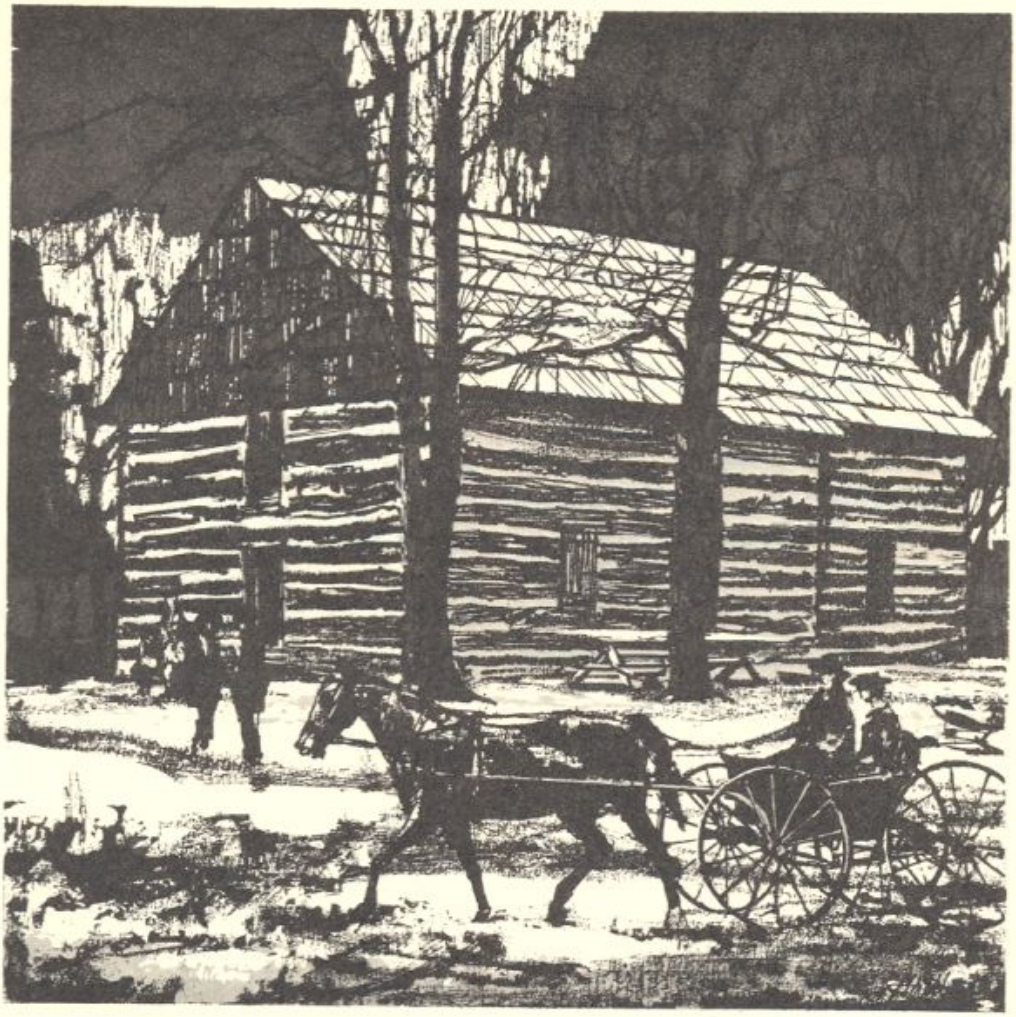
RESTORATION REVIEW



CANE RIDGE MEETING HOUSE

Built in 1791, Paris, Ky., it stands as a shrine to heirs of the Restoration Movement. In 1804 "The Last Will and Testament of the Springfield Presbytery" was signed there by the minister, Barton W. Stone, and five others. This document gave birth to the Movement which Stone called the "Christian Church." In 1832 the Movement merged with the "Disciples of Christ" led by Alexander Campbell.

See *Unity Forum in Kentucky*, p. 25.

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ON BEING BROTHERLY

Wynnewood Chapel in Dallas, located at 2303 S. Tyler, has proved itself exemplary in many respects in its effort to better understand the religious world and to create a deeper sense of fellowship within the Restoration Movement. It is the only Church of Christ I know of that has invited a Jewish rabbi to share in discussions at its forums. And it was there that I heard a Roman Catholic priest say rather startling things about his own church's role in ecumenicity, an experience never before enjoyed within the walls of a Church of Christ building.

It was at this little chapel that the current unity forums among us had their origin. For the first time in our history representative leaders from nearly all our many groups of Churches of Christ-Christian Churches met together at Wynnewood Chapel to study and pray together. At some of these forums at the chapel as many as eight different factions would be represented on the program! Some who came to scorn remained to pray. Even those who were abusive were listened to with respect and invited again the next time!

But even more impressive than these dramatic examples of brotherliness is the week-to-week practice of those who meet at the little chapel. Even though the chapel congregation is non-instrumental, it is not *anti*-instrumental in that it does not make the use or non-use of the organ a test of fellowship. While the little community of God is mutual in its teaching program, which means that several brothers do the speaking instead of a professional minister, it does not make the modern pastor system, to which most would have serious objections, a test of fellowship.

Some who frequent the chapel are premillennial in conviction; some have no scruples about instrumental music; some favor the pastor system. In some instances theological differences go even deeper. Still every child of God is respected as such and is treated as a brother, and he is free to say whatever he pleases, restricted only by love and his own conscience. The congregation even helps to support missionaries abroad who hold positions so different from their own that they probably would not attend the chapel if they lived in Dallas.

While these facts are impressive in a brotherhood that has long been given to obscurantism, the folk at the chapel recently rose to new heights in brotherliness when they invited a premillennial brother from across town to come over and give a series of lessons in his interpretation of prophecy. There are several congregations in Dallas that are premillennial, but for all these years these Churches of Christ have been cut off from all communication with the mainline. Years ago a few debates were held. New journals were started to fight the doctrine and those who espoused it. It was often bitter and nearly always unbrotherly. The result was that these congregations, about 125 of them over the country, were cut off as cleanly as a surgeon's scalpel removes a finger from the hand.

While the brothers at the chapel had remembered the premills in all their unity meetings, they wanted to do more than that. They believed they owed it to themselves to sit down and listen at length to what these brothers from across town really believe. They made inquiry as to what man among them was best equipped to set forth the premillennial position, and brother Gene Mullins, minister of the Linda Heights Church of Christ, was recommended. For the next two months Gene came over one night a week and shared with us his views regarding prophecy. It was a great experience.

Gene made us conscious of some of the precious prophecies of the *Old Testament* that those of us of a non-premill background had too long neglected. He raised questions that we may never answer, and he was asked a few that he might not soon forget. More important, he cleared up false impressions about the premill position. Some in attendance had heard the old bugaboos: the premills do not believe that the Christ now reigns; they believe in a second chance for the sinner; they believe the church is only an accident and that we are not in the kingdom now. Gene made it clear that while premills do believe that the Christ is yet to sit upon David's throne in Jerusalem during the millennium, he nonetheless reigns at God's right hand even now. And while he distinguished between the church and the kingdom, he certainly accepts the scriptural teaching that we are now in "the kingdom of the Son of his love," as Paul puts it. It is simply that a more glorious manifestation of that kingdom is yet to appear.

I am especially grateful to Gene for showing me something in Acts 1 that I should have seen long ago. The apostles ask the Lord: "Is this the time when you are to establish once again the kingdom to Israel?" This question comes from his own disciples who had been under his teaching for years. He must have taught them that the sovereignty would once again be restored to Israel, and they were now asking if that time had come. I had always assumed that this represented a misconception on their part, and that Jesus' reply was something of a rebuke. But the context does not indicate this, but only that they could not know what only God knows.

Gene also stimulated us to think about what prophecies such as Isa. 11 and Zech. 14 might mean. To what is the prophet referring when he says: “The earth shall be full of the knowledge of the Lord as the waters cover the sea?” And how about Zech. 14:4: “His feet shall stand in that day upon the mount of Olives. . .”?

The study may not have transformed us *into* premills or premills into a-mills or what have you, but it certainly brought us closer together as brothers. We found ourselves discussing many subjects, one being how we might help each other in taking Christ to the needy.

Even though the premills may not be right *in* their prophetic notions, they are nonetheless beloved brothers who should be loved and respected and *listened to.* When we do listen we will realize that their position is both scriptural and reasonable. It is scriptural *in* that *it is* based upon the Bible, even if all the passages may not be correctly interpreted; it is reasonable in that it makes sense. So often we are led to suppose, when we hear this position berated by belligerent critics, that only idiots or demons would hold such views. When men sit down like gentlemen and like brothers, with open minds and loving hearts, they are more likely to discover that there can be two or more sides to a question, and that no one has to be either a moron or a devil to hold a divergent view.

It could happen that we would venture so far as to conclude that the other fellow just might be right while we are wrong, or at least that he might have *some* truth to offer on the subject.

If I am not mistaken, the premills who shared in this study learned something themselves. If nothing else, they learned that they *do* have brothers, even in Dallas, who will listen to what they have to say without wanting to fuss and debate—and treat them like brothers while they’re at it. They had about concluded that they had no such brothers.

This experience impressed all of us with the folly of our dividing over matters of this kind, and of the greater folly of allowing such faction to be perpetuated from one generation to the next. Even at such responsible educational centers among us as Abilene and Nashville, the ugly division is preserved in that the line of fellowship continues to be drawn against those who are premill instead of a-mil.

So we say three cheers for Wynnewood Chapel for setting this example. Let us hope that such experiences will soon be common among us, that ACC and Pepperdine will have premill brothers as chapel and lectureship speakers and that congregations everywhere will ask them to lead in prayer or to speak to their assemblies. Better still, that we will frequent each other’s meetings and cooperate in the Lord’s work, and will sit together and pray together, and come to love and understand each other more.

If a generation ago, when so much bitterness was generated over millennial views, we had quietly arranged some dialogues between dissenting brothers instead of staging noisy debates that only led to fratricide, we would have avoided all this brotherhood carnage.

Most of us cannot be held responsible for what happened then, but we are certainly to blame if we permit our generation to continue such folly. We cannot, therefore, simply be passive, by resolving merely to harass the premills no longer (though this would help) , for we must actively pursue them in love.

Being a brother means, then, that we will not only stop making repairs in the fence that faction erected between us, but that we will completely demolish the fence and haul it away. But brotherhood means still more. Once the fence is removed, we will not wait for the separated brother to come to us, wounded as he may be by all the strife, but we will go to him and bring him in loving arms to our house for dinner.

UNITY FORUM IN KENTUCKY

Southeastern Christian College, Winchester, Ky., will host the Third Annual Unity Forum, July 58, and we are authorized to let this announcement serve as an invitation to disciples of Christ everywhere. The first of this series was conducted at Bethany College in West Virginia, which is associated with the Disciple wing of discipledom, while the second was held at Milligan College in Tennessee, more generally related to the conservative Christian Church wing of our Movement.

It is appropriate, therefore, that this third forum of the series should be within the non-instrument wing of Churches of Christ. Southeastern is a fine little junior college, supported by premillennial congregations for the most part.

LaVern Houtz, president of the college, is zealous for the cause of unity among all our segments, and he is eager to have substantial representation from all our ranks. He is a delightful Christian brother and he will make us a splendid host. Being in Barton Stone country, he is planning for us to spend an afternoon at Old Cane Ridge, along with such lesser attractions as Natural Bridge and Daniel Boone Forest. Perhaps he figures that if Barton Stone and Daniel Boone cannot attract us to Kentucky that we are beyond redemption.

Even more exciting will be the program itself. One special attraction he has in view is for Harry Bucalstein, a Jewish Christian, to discuss the passover in reference to the Lord’s Supper.

There will, of course, be representative participants from all parts of our cellular brotherhood, and a detailed program will be forthcoming. But this is the time for you to know about it and to make your plans accordingly. Visitors will be housed in the dormitories, if they wish, and the expenses will be moderate. You may write for further information to President LaVern Houtz, Southeastern Christian College, Winchester, Ky. 40391.

CANE RIDGE IS CALLING

Cane Ridge is calling, calling. . .
Can't you feel the mood it had?
All the fervor and the spirit
There united and made Glad?

Still Can Ridge is calling, calling …
To thy heritage hold fast.
Lift the plea for unity
Long as time and truth shall last.

—MAYME GARNER MILLER

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The Quest of God . . .

PHILOSOPHY SPEAKS FOR GOD

Philosophy is a lovely word, simple and full of meaning. It was the Pythagoreans who coined it from two of their Greek words, making it mean *love of wisdom.* Since that time it has come to have a less felicitous connotation, for even in university circles it is often viewed as a formidable discipline that one might just as well bypass. In one academic situation it was my pleasure to address a question to the eminent President DuBridge of Cal Tech, who, in replying, studied me quizzically, and said, "I am afraid of philosophers." He was of course being facetious, but it still represents a rather common attitude that might best be described as suspicious.

At my own Texas Woman's University, philosophy has had such a struggle through the years in gaining a beachhead among the offerings that they have never yet had even one man giving all of his time to the discipline, even though there are now better than 4,000 students. Across town is North Texas State University with 13,000 students, but philosophy has not yet gained even departmental status, and it takes only three professors to teach all the philosophy, while it takes upward of 100 people to teach the English and even art requires 15 or 20.

This of course is Texas, where something like philosophy has to fight for a place alongside football, Neiman-Marcus, oil wells and cattle; and that is tough competition among a people that prefer to be where the action is, whether ideas are or not. So it helps

matters to say that up North and East philosophy fares better, if not excellently. And the discipline becomes august in stature in the European universities, especially in their early history. If the deans of ancient St. Andrews, Glasgow, Cambridge, Berlin or Paris universities had been told that some day people would be *doctors of philosophy* or even *bachelors of art* without having a single course in philosophy, they could not have believed it, for to them philosophy *was* education.

I remind my college girls that their teachers are not doctors of English, chemistry, history, or what have you, but doctors of *philosophy* (Ph. D.'s) *in* English, chemistry, *etc.* In this way I can dramatize the eminence of my discipline in the history of education, if not in present-day practice, for it was philosophy that mothered the disciplines that now make up the liberal arts and sciences.

If philosophy is the proud mother of the academic world who is now sadly neglected by her children, the attitude that religion has toward her is even worse, certainly among fundamentalists I find philosophy viewed with suspicion especially among my own people in the Churches of Christ. None of our colleges has a philosophy department or hardly any courses to speak of. Only recently has any of our men been so bold as to pursue a graduate degree in philosophy. Those among us who serve as philosophy professors in state or private universities can be counted on one hand with fingers to spare. There is something wrong with us. Even our courses would be off-limits to the Church of Christ students, if some preachers had their way, which is somewhat the case with the state university as such.

When I have occasion to give witness to my Christian faith in the classroom, which is often, there is surprise on the part of those that have been conditioned not to expect such at a state university and especially in a philosophy course. We are tainted with the wisdom of this world or something bad, even though somehow we manage to educate men for the faculties of our Christian colleges, granting them advanced degrees, who are *not* so tainted. I yet have not gleaned enough of the world's wisdom to figure that one out.

Part of the problem is that they can quote a Bible verse against philosophy. That lovely couplet of *love* and *wisdom*, which Pythagoras fashioned long ago in all innocence, found its way into some English versions of the Bible in such a way as to make philosophy suspect to many biblicists. How can you have philosophy in America's Bible belt with something like Col. 2:8 confronting you? "See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ."

Since the time of Tertullian (160-230 A.D.) philosophy has been attacked as unfriendly to Christian faith, and Col. 2:8 has often been used to support this view. In his *Prescription Against Heretics* Tertullian wrote: "These are 'the doctrines' of men and 'of demons' produced for itching ears of the spirit of this world's wisdom: this the Lord called

'foolishness, and 'chose the foolish things of the world' to confound even philosophy itself . . . Indeed heresies are themselves instigated by philosophy. . . From all these, when the apostle would restrain us, he expressly names *philosophy* as that which he would have us be on our guard against." Then he quotes Col. 2:8.

It may therefore appear daring for us to contend that philosophy is compatible with religious faith, and especially foolhardy for us to argue that it is a discipline used of God in His pursuit of man. Philosophy speaks of God and philosophers have been his envoys. It is an instrument of the divine quest. That is our thesis, the prescriptions of old Tertullian not. withstanding!

Our thesis is supported in part by the fact that Christian writers, even long before Tertullian, have extolled philosophy as "the divine gift to the Greeks" and "the handmaiden of God." As early as 150 A.D. Justin Martyr was saying: "Philosophy is the greatest possession, and most honorable, and introduces us to God." He was himself among the philosophers before his conversion, and in becoming a Christian he thought it proper to continue wearing the philosopher's cloak, for in Christ he has found the true philosophy. Justin found a hero in Socrates since that old philosopher realized his own ignorance and looked to God for true wisdom. Justin thought philosophy became "many headed" and arrogant when it forsook the spirit of Socrates.

It was Clement of Alexandria (about 200 A.D.) who saw philosophy as a forerunner of Christianity. "Before the advent of the Lord, philosophy was necessary to the Greeks for righteousness," he wrote. To him philosophy was "a kind of preparatory training to those who attain to faith." He speaks of Greek culture with its philosophy as "preparatory culture" that came from God rather than men. Indeed, it was given of God by means of angels! Perhaps he had Tertullian in mind when he wrote: "I say this much to those who are fond of finding fault. Even if philosophy were useless, if the demonstration of its uselessness does good, it is yet useful. Those cannot condemn the Greeks who have only a mere hearsay knowledge of their opinions, and have not entered into a minute investigation." He could have added that the straightlaced Tertullian also objected to Christians acting upon the stage.

There is also support for philosophy in the Bible itself. The magi who spent many months in a pilgrimage to see the Christ child were students of both books and stars, astronomy-philosophers of Persia. The Bible calls them wise men, and so wise were they that they could read the signs of the times and know that the world ruler had been born in a remote land. Is it not noteworthy that God would reveal His mind to philosophers relative to the most important event of all history?

And was not Paul a disciple of poets and philosophers, and does he not often quote them in his writings? He quotes from Aratus, who was a student of Zeno the Stoic, in Acts 17:28 "For we are also his offspring." But the apostle said *"Some* of your *poets"* in the

plural, so he may have also had in mind Cleanthes, a Stoic philosopher, who in his *Hymn to Zeus* identified himself with all that lives, animals as well as men, by saying "for from him we are offspring." Paul said this in the city of the philosophers, demonstrating to the Athenians that he was acquainted with their wisdom, and on that same day he disputed with the Stoics and Epicureans in their classrooms, insisting that in Christ the philosophical quest of truth finds its culmination.

In 1 Cor. 15:33 he quotes from one of Menander's comedies: "Bad company is the ruin of good character," and in Titus 1:12 from the Cretan philosopher Epimenides: "Cretans are always liars, evil brutes, lazy gluttons." Paul adds to this last quotation: "And he told the truth!" Epimenides is introduced by Paul as a Cretan, who in turn is quoted as saying Cretans always lie. So Paul contradicts his own reference by insisting that at least one Cretan is truthful!

Were these moral judgments quoted by Paul sources of divine wisdom? Did God burn it into the moral consciousness of Menander that "Bad company is the ruin of good character" so that humanity might be blessed by such truth, that it might be quoted by His own envoy to the Gentile world? Did God inspire Aratus to write about mankind as God's offspring so that Paul could use it in behalf of the gospel 350 years later? If God plans the sparrow's flight, He is surely at work in the minds of those who write for future generations.

Take Epimenides. He was considered one of the seven wise men of the ancient world. To Plato he was "a divinely inspired man" and "a man dear to the gods." Even more noteworthy is that, according to the historian Diogenes Laertius, it was Epimenides who urged the Athenians to build an altar "to the appropriate god," which led to the erection of the altar to the unknown God, to which Paul makes reference in Acts 17.

Even from these fragmentary quotations we have a strong case for saying that the wise men of the ancient world had some knowledge of the true God of heaven. Their study of philosophy caused them to recognize God as the heavenly parent of all men, that He revealed a moral law to them, and that such things as lying and gluttony are wrong. Paul says Epimenides was a *prophet*, meaning of course that he was considered such by the Cretans. But was he not a prophet of God too? An envoy of the moral law among the Greeks at about the same time Malachi was to the Jews. Did not Paul say that Epimenides told the truth—truth that found its way into the Bible? Where did the old wise man get that truth?

Remember that it was Paul who said that God has never left Himself without witness. Does it not seem that these old philosophers were witnessing for Him in the ancient pagan world?

John also drew upon philosophy in the account of the gospel that he composed for the Greek mind. When he wrote "In the beginning was *Logos,* and *Logos* was with God, and *Logos* was God," he was dealing with an idea that went back 600 years into Greek thought. It is odd that it started at Ephesus in about 560 B.C., the very city where John was later to relate the concept of the Christian faith. Heraclitus was an Ephesian philosopher who students remember as "the apostle of change" in that he insisted that everything is in a constant state of flux. One cannot step into the same river twice, he contended, for things change that fast. Yet the universe is not chaotic, but purposive and orderly. There is a pattern and design to all of nature and the controlling power is *Logos.*

Heraclitus taught the ancient Greeks that *Logos* is the source of man's reasoning powers, and it is that which enables him to distinguish between right and wrong. "All things happen according to *Logos"* and *"Logos* is the judge of truth," he said. Indeed, to Heraclitus *Logos* was the mind of God that rules the universe and controls the life of every man.

The Greeks were fascinated by this grand concept, and they never let it die. It was the Stoics who made the idea so popular among the masses that John could write of *Logos* as if it were a term of ordinary conversation. The Stoics explained that it was *Logos* that gave meaning to the world and to human existence. It is "the Reason of God that pervades all things," and it was this Reason that explained all mysteries.

Philo, an Alexandrian Jewish philosopher, is another of that era that spoke of *Logos* in terms similar to that of the apostle John. He said all that the Stoics and Heraclitus had said, but added the idea that the *Logos* is the intermediary between the world and God, a kind of priest that sets the soul before God. In his many writings he refers to the *Logos* 1300 times!

How much John was influenced by these sources in his use of *Logos* we cannot, of course, know. It is clear enough, however, that in writing to the Greeks about the Christ he made use of a great idea that their own sages had long since conditioned them to reverence. To them the *Logos* was the preserving, guiding, creating power of God. So John is saying to them: "Your parents and grandparents taught you about *Logos,* how it creates and preserves the universe, how it gives you the power to reason, and how it mediates between you and God. I am telling you that *Logos* has become a Person and dwells in flesh like we do, in order to bring us salvation. Jesus the Christ is *Logos."*

Here we have an elegant illustration of how Greek philosophy helped to prepare the minds of the people for the implantation of gospel truth. The apostle Paul tells us that it was in "the fulness of time" that God sent forth His son. History had to ripened to the degree that man would be receptive to God's quest through the Christ. The philosophers were thus tutors unto Christ, preparing the Greek mind in a way not too different from the way John the Baptist and the prophets prepared the Jewish mind.

Not only has philosophy spoken of God in the ancient world, but in the modern world as well. Rene Descartes (1596-1650), the French mathematician philosopher, is called "the father of modern philosopher" in that he gave the world an approach to truth that was radically different from the obscurantism of the medieval fathers. He took up where the Greek philosophers had left off 2,000 years before, seeking to transcend the long parenthesis of monasticism, sometimes called "the Dark Ages."

Descartes was a great doubter, determined to accept nothing as true that he could not prove positively. His "Rules for the Direction of the Mind" has been an inspiration to scientists for generations, forming a basis for the scientific method. He undertook to apply these rules to all of life's experiences, even his own existence, and thus refused to accept as true even what seemed obvious, such as *whether he was at the moment seated before the fire!* He might be dreaming or he might be deceived. So he came to question his own existence until he could establish it on rational grounds.

But he who started by doubting his own existence ended by knowing with certainty not only his own existence but the existence of God as well. His famous saying "I think, therefore I am" was the basis of his reason. *If 1 think, 1 have to exist, even if 1 am deceived or dreaming.* Thus he established with certainty his own existence. He went on to argue that proof of his own existence necessarily proves the existence of God, for "something cannot proceed from nothing."

He reasoned this way too: (1) I have an idea of God. (2) Everything, including my idea, has a cause. (3) Since the greater cannot proceed from the less, nothing less than God is adequate to explain my idea of God. (4) Therefore God exists.

One might not go along with this kind of reasoning, and many philosophers do not. But it supports our thesis that philosophy is a discipline friendly to religious faith. If a "father" of philosophy like Descartes would attempt to prove beyond doubt the existence of God through reason alone, then surely philosophy is on speaking terms with religion.

There is, of course, *good* and *bad* philosophy, and there are false systems of philosophy; but the same is true of art, music, literature, and everything else. And whenever any system of thought arbitrarily seeks to undermine and adulterate the good and the true and the holy, it is to be, once it is thoroughly examined, summarily rejected. We take it that this is what Paul had reference to in deprecating "philosophy, falsely so called" in Col. 2:8.

Philosophy is of God and speaks for God. The sound may often be uncertain, but this too is important, for even a gnawing doubt can be healthy. Not the least of philosophy's gifts to man is the cultivation of an uneasy conscience. God's concerned ones come from such ranks.—*the Editor*

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God and Culture . . .

GOD HAS A WAY WITH BOOKS

We promised that as part of our study of *The Quest of God* Ouida and I would share with you some of the riches that we discover as we read to each other, which usually is done after we retire at night. I will read to her until I am weary of it, then she will read to me. Sometimes we read the other to sleep! But this has come to mean so much to us that we thought it would prove worthwhile to share it with our most important friends, the readers of *Restoration Review.*

We choose to call this series "God and Culture" in that we are constantly made aware of God's wisdom in all that we read in many areas of life, whether from the Bible, the *Saturday Evening Post,* our children's school books, or Svetlana Alliluyeva's *Twenty Letters to a Friend.* Convinced as we are that all truth is of God, we look to all those who write responsibly as our teachers, believing that Heaven may reveal itself through a historical novel as well as through science, and through art and music as well as through poetry and biography. We especially sense God's presence in the lives of men who have struggled for answers to life's most baffling problems, nearly always at great personal sacrifice. Biography is about God because it is about life with all its drama.

We trust that we will not only stimulate your thinking along the way, but encourage more married people to do as we do. *Read to each other.* To share wisdom in this way gives a couple a better perspective from which to view their own problems. For example, we read at length from "The Stranger, My Son," condensed in *Look,* which is the true story of a mother's frantic effort to understand her own son, finally diagnosed by psychiatrists as schizophrenic. I would read and Ouida would read, page after page we shared the parents' anxiety for their sick boy, suffering with them as their nerves and finances wasted away, only to learn in the end that their little boy, now a man, would probably be a stranger to them forever. After reading the story of anguish about a family who seemed as close as a next-door neighbor, we were both less inclined to complain about the problems we have with our children, which in comparison seemed so insignificant.

Sometime our reading gets so dramatic and exciting that it virtually wrecks our night's sleep, so perhaps one should choose his evening reading very carefully. I am thinking of the story in the *Post* about "The Tragic Scandal of Senator Dodd." It was in three installments, and after we read the first, it seemed that the second would never come. The senator's own office staff are the ones responsible for his finally being censured by the Senate, but, once he was aware of what they were up to, he fired them, so it was necessary for them to enter his office after hours and painstakingly go through all the files, gather their evidence, haul it out to be photographed and then to bring it back again.

We were of course pulling for the former employees, and I thought I was going to have to bring in oxygen for Ouida when the employees heard the door latch turn that Sunday afternoon they were gathering evidence from the Senator's file cabinets. She was until the wee hours going to sleep!

If you and your wife or husband cannot find time to do some reading together, then give away your TV. If you are too tired, read anyway, if but for a few minutes. It will be good for your marriage.

Usually it is good for your marriage. As wonderful as Ouida is, she has her prejudices, and the theory of evolution is one of them. So when I recently read a delightful story of Charles Darwin, I had to read it by myself while Ouida was catching up on *Mission Messenger* and the *Reader's Digest.* I found myself identifying with Darwin in his fight against the clergy for the sake of a new idea. After all, he wasn't asking the world to agree with him, but only to give him a fair hearing. I bristled as the scientists and theologians teamed up to destroy a good and humble man who was sincerely seeking truth, but my sweet wife would bristle when I dared to defend Charles Darwin.

It was difficult for her to listen objectively to Darwin's arguments. I explained that he did *not* believe that man carne from apes, but that apes and man came from the same primate, which may have been created by God for all Darwin cared. He did not concern himself with the origin of *life*, but with the origin of species, and the evidence he gathered from a lifetime of study convinced him that God did not create each individual specie. And is it impossible to your thinking that apes and men just might have the same ancestor?

Well, she wasn't about to listen to stuff life that. She'd rather read the latest from Carl Ketcherside! Darwin pointed out that men and apes take each other's diseases, thus resembling each other in tissue and blood, and as embryos they are hardly distinguishable, and even the development of the embryos in the womb are step by step the same. And even the brain, though man's is larger, is similar in fissure and fold. "Sort of sounds like kin folk, all right, doesn't it?", I ventured.

"It shows that they have the same origin, that's what it shows, and that means that God created them both, just like the Bible says," she said as she finished with Carl and swept up the *Digest*, and I knew then that I'd better keep Darwin to myself if I didn't want to sleep with Benjy and Philip. I wanted to recite some of Darwin's questions for creationists, as to why, for instance, some species *nearly* have eyes (an optic nerve ending in a useless bulge) while others have perfect vision, but who was I to interfere with one of the *Reader's Digest's* 25 million readers? And besides, I wanted breakfast the next morning!

One important book we have been browsing around in is John Henry Newman's *The Idea of a University.* Years ago I underscored a passage in this book which I thought expressed what a college should be trying to do, or what parents or a church should be trying to do, in the teaching of youth: "He apprehends the great outlines of knowledge, the

principles on which it rests, the scale of its parts, its lights and its shades, its great points and its little, as he otherwise cannot apprehend them. Hence it is that his education is called *Liberal.* A habit of mind is formed which lasts through life, of which the attributes are, freedom, equitableness, calmness, moderation, and wisdom; or what I have ventured to call a philosophical habit."

This impressed Ouida too, and we expressed hope that we might so educate our children that they will have that habit of mind to view particular problems within the framework of broad, sweeping principles. To realize, for instance, that crime in the streets or Vietnam cannot possibly be of simple solution, for they go back to more complex issues of economics and diplomacy. Or to see that in God's community the tragic state of division is not simply a matter of doctrinal differences, that resolving such disputes would make no real differences; but that the real problem is psychological and sociological. Ah, for free and calm minds! Such should be the aspiration of every school and home.

But the passage that most impressed Ouida, perhaps because Newman was a Roman Catholic, was this one:

"Liberal Education makes not the Christian, not the Catholic but the gentleman. It is well to be a gentleman; it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life. These are the connatural qualities of a large knowledge; they are the objects of a university."

How successful have we been in training young men to be gentlemen with "noble and courteous bearing" and cultivated intellects? It is indeed well to be a gentleman, but children see so much crudeness and indelicacy right before their eyes, at home and at school, and sometimes even at church, that ideals like Newman's are but empty words to them. When parents fuss and curse at each other and show disrespect for law and order they are hardly examples for others. And what shall we say of the church in helping to produce "candid, equitable, dispassionate minds" when it is afraid to practice what it sometimes dares to preach? The "credibility gap" can be in the pulpit and in the home as well as in high political office. A dishonest church or home is not likely to cultivate liberal minds.

Needless to say that the wisdom of Newman inspires Ouida and me to be more diligent in the education of these three precious orphans that God has placed in our care. If we can cause them to reverence God and to respect persons and their property, to be sensitive to the needs of others, to love life and to learn how to live and let live, we will be pleased, or "It is well to be a gentleman."—*the Editor*

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NEITHER (COL.) NOR (WHI.)

PHILLIP ROSEBERRY

Much has been made of the Christian's responsibility in the civil rights movement, and certainly it must be regarded as a vital question to those who are sincerely interested in making Christ relevant to their lives. There is no doubt as to whether Christians should join in this struggle against prejudice and injustice. The question only pertains to attitude and degree.

I must disavow my responsibility to join the picket lines, carry signs, join the NAACP, grow a beard, etc., primarily because I doubt that these efforts produce equality. They may allow someone to share a heretofore restricted water fountain or give an unequal opportunity employer fits, but they seldom produce true equality. True equality can only exist when an individual's mind opens to the fact that all people are precious and equal before God. When one can sit down with another individual, however different he may be, and realize that he too has a soul which is worth no less than the whole world, that is equality. Every Christian has a responsibility to promote this type of equality, first by opening his own mind to this realization, then allowing it to permeate every aspect of his life, and then spreading it, as a contagious disease, by "breathing it" on all with whom he comes in contact.

In the Church of Christ, there is a lack of this attitude of equality. In a prominent publication which designates the meeting places of various congregations, I was startled to notice the abbreviation *col.* in the list. Once I saw that these letters did not stand for "college," I realized that this was a way of informing Caucasian travelers not to stop at these congregations because (gasp!) Negroes worshipped there! And you Negroes! You have no excuse for coming to a Caucasian church! We marked yours. See? (*col.*). Is this not bigotry? Who cares whether one congregation has *(col.)* people or not? What difference does it make in regard to worshipping God? Do we not all have one God? Are we not one family? Are we not all brothers? It seems ridiculous to designate this or any other physical difference. Why not indicate "b.n." *(big nose* brethren), or "f.f." *(flat feet* brethren), or any other physical characteristic that we care to mention? And why don't we segregate brethren with these other distinctive physical characteristics into their own congregations? Ridiculous? Then why use such a device as (col.). I wonder if a similar (*col*.) publication marks (*whi.)* after certain congregations.

Perhaps this action is tolerated because it is consistent with the thinking of most church members. We are inclined to tolerate the walls which divide us, however wrong it may be. This is not because we are inherently nasty and evil, but because we simply do not put forth the effort to destroy the walls. It is much easier to let them go on standing. And so we would be just as happy if the (*col*.) stayed in their church and we stayed in ours.

Christianity was never meant to be an easy way. It is the "good fight," not the "nice rest." We must be willing to bear the armor of love and the sword of truth in the assault upon the citadels of prejudice, intolerance, and ignorance. Whenever the armor becomes too heavy or the sword too dull, we must conclude that we are seriously deformed.

As Christlike individuals we have a responsibility to strive for the Christlike mind that transcends all prejudice and recognizes all who are in Christ as brothers, whether he have a big nose, flat feet, or darker skin. In Christ " . . . there is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female . . . .. and there is neither (*col*.) nor (*whi*.).

Editor's Note: Phillip Roseberry is a student at David Lipscomb College.

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What I Think About . . .

OUR ROLE IN THE STRUGGLE FOR HARMONY

By Thomas Langford

The great ecumenical councils of the Christian world bear witness to the growing awareness of the evangelistic impotence of a divided Christendom. After all, what confidence can a sick world have in the prescription of a physician who languishes in a disease of his own making? Jesus' prayer "that they may all be one. . . that the world may believe . . ." is coming more and more to be recognized as the long neglected key to successful evangelism. But the unity Jesus prayed for is not arrived at easily when hundreds of years have been given to erecting barriers to inhibit it.

But one of the real ironies of the current situation is that the very movement which came into existence "to unite the Christians in all sects" is not in a position today to provide leadership, or even to participate, as a single force, in the broader ecumenical dialogue. At the very moment in history when Christendom is most ready to listen, there are no longer any Alexander Campbells, no Barton Warren Stones, to rally restorationist forces, to make the ideal which did so much in the last century valid again as a biblical approach to worldwide Christian unity. It is true that there are voices, here and there, which rise above the factional framework and speak in the Campbell tradition. But, although these have accomplished much and given hope to many who long for unity, they have thus far not made the impact that must be made if our own movement is to speak to the broader Christian world.

It is common knowledge that the restoration movement of Campbell, Stone, and others is now stalled by division into three major and many minor divisions, each so concerned with its own factional integrity that it has lost the broad perspective of pre-division days. The Church of Christ *(in* all its varieties) is hungup on its frantic concern for creedal and doctrinal regularity. The Disciples seem singly motivated by the desire to restructure themselves (against the protests of a sizable dissenting group within their ranks) into some sort of manipulable unit that will be responsive to merger with other denominations. Other dissenting Disciples, already regarded as the Independent Christian Church, are frequently found to be fluctuating between a Strong reactionary stance with increased desire for creedal emphasis, out of fear of the Disciples' digression, and a more tolerant attitude which seeks to stem the tide by maintaining contact with the Disciples ranks as long as possible.

These generalizations do not take into account, of course, the great numbers of individuals within all of these groups who interpret their loyalties in terms of the whole church, who "discern the Body," and not just the faction they happen to be associated with. These persons may constitute a far more significant force than can be easily identified. They operate no publishing houses and publish no statistics, but their number is growing and their influence "leaveneth the whole lump." They refuse to be limited by party boundaries or to be segregated into a separate party themselves. Wherever they go, they insist that loyalty to Christ is more important than loyalty to party and that whoever is Christ's brother and a child of God is their brother.

Perhaps it is the message of these individuals that is nearest, after all, to the message of Campbell, and, more important, of Christ. Jesus said, "And I, if I be lifted up, will draw all men unto me." It is trite but true that what brings men to Christ brings them together. Just as Christ's ascent to the cross purchased salvation for all men, so his exaltation in the preaching of the gospel today draws men to him and the salvation he offers. Lifting up Christ draws men together. Exalting factional interpretations of his doctrines divides men. Exalting denominational aims and party loyalties divides men. It is not likely that our division and the consequent ineffectiveness of our witness to the world are strong evidences of the fact that, whatever else we've done or not done, we've not *really* lifted Christ, in our teaching to the church and our preaching to the world? Factions are not the fruit of the Spirit, but the works of the flesh. Wherever they exist the Spirit, which would exalt Christ, has not been followed.

It has been said that Christianity's two greatest questions are: "What think ye of Christ?" and "What will you do with Jesus?" Alexander Campbell thought that response to those questions was what made a man a Christian. He argued that all God asked of any man seeking salvation was belief of one fact and obedience of one command. A man's faith in Jesus as the Christ of God, Savior from sin, and his submission to the command to

be immersed, reflects both what that man thinks of Jesus and what he will do with him. It is this belief and obedience which brings all who have experienced them into relationship as brothers, regardless of the things that may subsequently arise to mar that union. Can it be possible that this same basis ought to remain the criterion of brotherhood and unity for all of us, and not lesser things such as our positions on restructure, instrumental *music*, the millennium, etc.?

If this seems an oversimplification, is it possible that Satan has cunningly led us, like the Corinthians, away from "the simplicity that is in Christ?" The exalted Christ was message enough for the apostles, unschooled as they were in all such arguments and issues which we count so important. Everywhere they went, they preached Jesus, not steps, plans, right churches or wrong churches. Their converts were not drawn to doctrines, churches, or men—but to Christ. It is true that some of those converts occasionally tended, like their 20th century counterparts, to follow men and legalistic codes, but Paul reproved such tendencies, as through his word he yet does today.

Our departure from the single focus of Christ and our controversy over "issues" have made us largely irrelevant to the world around us. Our controversial provincialism has insulated us from the vital concerns of a world that is looking for answers to its problems. A younger generation is rejecting the Christian religion, not because it has no answers for them, but because they have identified Christianity with fossilated denominationalism, with complacent, middle class materialism, with meaningless ritual and architectural snobbery. And it will do us no good to point to high-church cathedrals and the cold formalism of other groups, because candor requires the recognition that the Church of Christ, and the Christian Church, in their own status-conscious way, are equally guilty. The same generation which rejects Christian institutionalism for its irrelevance on the one hand, and its own culpability on the other in the problems of hunger, war, race, crime, and technology, *are not rejecting Christ*, for they have never seen him or really heard his message. They know just enough about him to know that he would not fit into the pattern of staid and complacent institutionalism which passes for Christianity. So until he appears to them in a more realistic setting, they'll have none of it.

It seems likely that the road to harmony for all groups of the Restoration movement and for other communions is the same course which must be taken if the church is to reestablish her vitality and relevance to current world conditions. This course involves a refocus of energy, a reevaluation of priorities, which will again "draw all men" unto Christ by lifting *him* up. This will mean relegation to the background many things that now occupy a great deal of prominence. Those of us who oppose classes and women teachers will have to recognize that these points are but peripheral to the church's mission. Those who oppose instrumental music will have to learn that God's grace is not so easily invalidated as to be cut off by organ chords. Those who seek restructure will need to see

that the achievement of a more visible denominationalism may merely add to those factors which already tend to obscure the Christ-focus. All of us must cease to major in those distinctives which separate us and come to a mutual emphasis on Christ and those fundamentals of the gospel which lead men into Christ. Those things which made us all one in Christ are the things which ought to be our mutual platform of operation. Such a course would not automatically resolve our differences, but it would go a long way toward making them less significant. It would give us all a better perspective from which to reevaluate our distinctions and, in many cases, I believe, allow us to see how much partisan bias has magnified these differences out of proportion to their real importance. The really important issues which remained could be studied in a far more wholesome atmosphere—the spiritual atmosphere of brotherly love rather than in the carn(iv)al air of the debates of the past.

Thomas Langford is on research project with Office of Education in Washington. This is first of series on "What I Believe" from men of various wings of discipledom. Prof. Langford is of non-class Churches of Christ.

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RESPONSE FROM READERS

I am still weak from laughing at the suggested bumper sticker slogans and your comments on same.—*California*

I am from England. Since coming to the U.S.A. I have been provoked to think and question. At the moment I am trying to persuade myself that there is a purpose for the Churches of Christ in the 20th century. My intellect tells me that the Churches of Christ will never convert and unite the world on their own narrow basis.—*Pennsylvania*

I really enjoy brother Robert Meyers, and I would like sometime to enjoy hearing him in person.—*Louisiana*

I was thinking of dropping my subscription, but your January issue has "sold" me on your magazine once again. "They Went Back to the Salvation Army" and "The Parable of the Seminary Roommates" were tremendous.—*Indiana*

Is "Shot from Guns" responsible Christian journalism seeking to "restore such a one in the spirit of gentleness" or does it blend more harmoniously with the torrent of knit-picking, harassing literature so prevalent in the church today? It is sincerely felt that a disinterested observer would decide in favor of the latter alternative. If so, one last

question seems to be in order-does not this very article contribute to the unchristian sectarianism and backbiting we want so much to expunge?—*Abilene*

At first I thought "Shot from Guns" very amusing. My wife, however, was not amused; she almost cried when I read it to her. . . I have thought about the matter some, and I wonder if there is some sort of congenital defect in Church of Christ people that makes them by nature vindictive.—*Arkansas*

I just called my wife to read to her "Shot from Guns." It is hilarious!—*Pennsylvania*

I have had mixed emotions about Dr. Bales' review. It seems to me that we have witnessed a change. I don't believe the latter reviews were as bitter as the first ones.—*Texas*

Could not do without the paper. I wonder if brother Bales intentionally failed to call the brethren (that he reviewed) "brother". The folks back home love my wife and me and really give us the glad hand on the street and in the church yard, but refuse to be the same friendly ones when they come into the church building.—*Florida*

Tonight a group of my buddies met in a room for a devotional. While we were waiting for some of the latecomers, one was reading from your magazine concerning bumper stickers satirizing a few of our many shortcomings. At first we all laughed since they expressed our sentiments in many cases. Then one of the group challenged the approach you were using to remedy our problem, and we all began to think. During the devotional one boy asked God for forgiveness for our sarcasm and yours. We came to the conclusion that sarcasm (satire) would not help matters even though in many cases it is true . . . —*David Lipscomb College*

(We appreciate this sweet Christian attitude, and we wrote and told the young man so. Maybe we need to laugh, however, so long as we do so together at ourselves, while never laughing at the other fellow.—*Editor*)

I shall be watching with eagerness the progress of the hound of heaven. When I was a fugitive from justice, God turned him loose on my trail. I gave him a good chase before I was brought to bay. I knew all of the partisan tricks, I guess, and could run along the top rail of scriptural passages and then take a long leap over to a cross fence.:r knew how to throw off the scent in the water, and how to double back on my trail when the pressure got too heavy.

But always down inside there was that lonesome cry and finally when he treed me and I surrendered I found out that I was not in prison at all, but home in the Father's house. There's a lot of difference in having the hound of heaven find you and going to the dogs. Turn him loose and let him cold trail until the sinners come home!—*Missouri*

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BOOK NOTES

You know high school seniors that will soon be going to college. You could wise them up with a smart little volume entitled *Your First Year At College.* One chapter on "Ten Commandments for a College Freshman" really gets down where the kids live and talks their language as well as talks sense. Even you will enjoy notes on "The Girl You Left Behind" and "To Hell with God," and will agree that every youth should read such wisdom. And yet it is Christian without being preachery. 2.95 in attractive hard cover.

Evolution and the Christian Doctrine of Creation by Richard H. Overman is an effort to show that evolution must be explained by referring both to the objective categories of science and the subjective categories of Biblical thought. Mr. Overman is an M.D. and is a believer in God as creator and sustainer of the world. Having also a philosophical background, he deals with Darwin, Whitehead, the laws of Nature, and even Jewish understandings of creation. The price is 7.50, which is really too high, but books are like everything else. We pay that much for the daily paper in just three months or so, and a weighty book like this, rich in information about a difficult subject, is of more value than the paper.

The Death of God Debate is what the title implies a discussion of the *pros* and *cons* by a dozen or so theologians, including Hamilton and Altizer, the instigators of this movement that has now subsided to the level where a more critical view can be taken. Questions are raised and answered, ideas are exchanged, evaluations made. The advocates of this theory are asked such things as "If there is no God, then is there no judgment?" and "What God are you talking about when you say God is dead?" These and others are answered in the debate. Only 2.65 in soft cover.

Lovers of C. S. Lewis will be interested in two recent publications: C. S. *Lewis: Defender of the Faith* by Richard Cunningham and *Letters to An American Lady* by C. S. Lewis. The first title is 5.00 and the second is 3.95.

Once again we invite you as a subscriber to this journal to join our Credit Plan, which allows you to purchase any or all books mentioned in this column (or others we might order for you) and pay for them at only 5.00 a month, or 10% of balance, whichever is higher, and with no carrying charges. This enables you to get the books you want now, pay for them on an easy plan, and still pay no more. This makes possible larger orders, such as all 17 volumes of Barclay's *Daily Bible Study* at 39.50 (enthusiastically recommended), or all the bound volumes of *Mission Messenger,* or the 21-volume set of *Great Texts of the Bible* at the special price of 56.25, or Kittel's *Theological Dictionary* (five volumes now ready at 22.50 each), or Wuests' *Word Studies,* 4 volumes for 24.95.

We have a new supply of the popular *Making Ethical Decisions.* It is only l.00. The chapter on "Everybody Does It—Why Shouldn't I?" will especially interest you.

From Scotland we are buying William Barclay's *Flesh and Spirit,* which is an examination of Gal. 5:19-23, in paperback, and can sell it to you for 2.00, counting postage.

For only 85 cents you can buy a little booklet about a most controversial figure: "Bishop Pike: Ham, heretic or Hero?"

One does not find much good material on the Christian life, that is, the problem of living as a Christian in our complex world. Paul Hessert has done it in "Christian Life," which is in the series on *New Directions in Theology Today.* An example: "The Christian life is no accident. It is a disciplined ordering of thought and activity directed toward Christian maturity," He sees Christianity more in terms of a life to be lived than as a theology to be espoused. A handsome paperback for only 1.95.

Protestant-Catholic Marriages is written by both pastors and priests, and it is the kind of material one should have on hand, not only for his own information, but also as a means of helping others. While the four Dutch theologians agree that mixed marriages are hazardous, their approach is sympathetic and realistic. Only 1.65 in paperback.

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